# THE "COLLECTION" OF THE QUR'ĀN
## (An Analysis the Objections of A.T.Welch)

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## Abstract
*The present article deals with a concentration on preservation of Holy Qur'ān. The most reknown objection of the orientatlists is that the Holy Qur'ān is not the message of Allah or is not the divine book rather Hazrat Muhammad (PBUH) himself wrote it and presented before people, that's why the Holy Qur'ān is the theory of the evolution in the mind and heart of the Holy Prophet (PBUH) and due to this reason, it is not trustworthy. Some orientalists say that Hazrat Muhammad (PBUH) got education from Feudalism and Christianity and presented it as a new book before people. Preliminary, the Holy Qur'ān was saved orally. In that period, Shieh Ahadith and sources of Muslims are given importance in the matter of compilation. The reason of the compilation of the Holy Qur'ān in the period of Hazrat Abu Baker and Hazrat Usman was the presentation of last script of qira't according to the recitation of Holy Prophet.*

**Key worsds:** Compilation, preservation, Qir'at, Dialect, Scripture

> George Sale, the most prejudice orientatlist, writes that in fact, Hazrat Muhammad (PBUH) is the author of the Holy Qur'ān. (1)

Maxin Rodinson says, "It is evident that I do not believe in the Holy Qur'ān as a divine book, if I believed, I would be a Muslim, the most acceptable ideology is that Hazrat Muhammad (PBUH) discovered metaphysical origin, translated them in words and sentences and shaped them as the divine messages of Allah."(2) Johnstone considers the Holy Qur'ān the creation of Hazrat Muhammad (PBUH) and says, "The Holy Qur'ān which we regard as the last origin of our knowledge about Hazrat Muhammad (PBUH) and about which we believe that it is the creation of Hazrat Muhammad (PBUH) as the followers of Hazrat Muhammad (PBUH) believe that the Holy Qur'ān is the divine message of Allah."(3) Instead of these orientalists, Tor Andrea (4) and Hennry Stubbe (5) are also of the same view. In this way, Rodwell (6) and Arthur Jeffery suggest that it is revealed from a keen criticism that Hazrat Muhammad (PBUH) collected all the material throughout his whole life then he (PBUH) corrected after revising them which we wanted to present in the form of a book. (7) Whereas G.F. Moor have tried to prove that Hazrat Muhammad (PBUH) gained all this form Christianity and Jewishism.(8)

According to Stanley Lane Pool, without the influence of other religions especially Jewishism, Hazrat Muhammad (PBUH) could never be the preacher of this calibre. (9) Moreover, James Kritzeck says that Hazrat Muhammad (PBUH) had learned the Holy Qur'ān from a Christian priest. (10) The same view has been expressed by Washington Irving.(11) All the orientalists have difference in their opinion, anyhow all of them have tried to prove that Qur'ān is the creation of Hazrat Muhammad (PBUH). Arthur Jeffery is the most reknown orientalist with reference to the objections upon the Holy Qur'ān and the author of Encyclopedia of Islam A.T. Welch is also a famous orientalist. (12) J.D. Pearson has used and probed the books of Arthur Jeffery "Materials for the History of the text of the Qur'ān" in describing the history of the Holy Qur'ān. In which, the author has tried to prove the Holy Qur'ān the creation of Hazrat Muhammad (PBUH) and in this way, he has proved the Holy Qur'ān is a human effort.(13)

According to Richard Bell, Hazrat Muhammad (PBUH) had appointed men who informed him (PBUH).(14) The author of "Encyclopedia of Britannica" says that the visions and views of the Holy Qur'ān are the exposure of evolution in Hazrat Muhammad (PBUH) and his saying.(15) So the collective treasure of differences in Qir'āt in the book materials by Jeffery is basically a big attempt to get the motive to prove them a human religion.(16) According to A.T. Welch nothing can be say about the condition of the Holy Qur'ān at the time of the Holy Prophet's death.(17) According to the author of Encyclopedia of Religion and Ethics, Hazrat Muhammad (PBUH) did not leave any specific volume of the Holy Qur'ān in his period.(18)

According to A.T. Welch, the advent of the literature of Sharih is consisted of three different stages. Every complex stage completed after the revision of history. The compilation of the script depends upon the date wise oral and written origin. The stages and preparation of the last script is consisted of different Qir'āt, which verbal conditions are different from the present script. This script was accepted as the scrip of Shariah and revelation. In this way, when it was collected, the Sahaba of Hazrat Muhammad (PBUH) prepared it first of all. In the Uthamic period, the last script was prepared (654-656) and the last script is consisted of the beginning of fourth century of HĪjrā till 10th century of HĪjrā. This fact was taken under consideration while compiling this script that the traditions of initial stage about script which are reserved in Islamic heritage, are consisted of different thousands of Qur'ānic Qirā'ts and these initial traditions are not present in one recent content completely. According to the Western researchers, in the history of the Holy Qur'ān a lot of appreciable work had been done during the forth and 10th century of HĪjrā. According to the European, the basic work was started at the time of Second Advent. (19)

According to Islamic traditions, the reservation of the Holy Qur'ān basically depended upon the learning it by heart or Hifz but along with, Hazrat Muhammad (PBUH) arranged to reserve the Holy Qur'ān in the written form. According to the tradition of SahĪh BukhārĪ, Hazrat Annas says that in the prophet period, four AnsārĪ's had collected the Holy Qur'ān: Hazrat Ubi, Hazrat Mʿa'z bin Jabal, Hazrat Abu Zaid and Hazrat Zaid bin SābĪt. Hazrat Annas was asked, "Who is Abu Zād?" He answered that he was my uncle. Hazrat Annas, further, said that the Qur'ān collected by Hazrat Abu Zād, Hazrat Annas got in legacy. (20)

Hazrat Muhammad (PBUH) had appointed many Sahaba for writing the revelation, who performed the work of kitābat-revelation according to need.(24) The number of KātbĪn-e-Wahi is 40.(21) Names of some renowned persons among them are here e.g., Hazrat Abu Bakar, Hazrat Umer, Hazrat Usman, Hazrat Ali, Hazrat UbaĪ bin Ka'b, Hazrat Abduallh bin Abi Sārh, Hazrat Zubaīr bin Awam, Hazrat Khālid bin Saeed bin Al-A'as, Hazrat Aban bin Saeed bin Al-Aas, Hazrat Hanzlā Ibn e Al-RabĪa, Hazrat Muqeeb bin Abi Fātima, Hazrat Abdullah bin Arqam, Hazrat ʿAamir bin FātĪra, Hazrat Khalid bin Waleed, Hazrat Sābīt bin QaĪse bin Shamsh, Hazrat MughĪrā bin Sha'ba, Hazrat Umru bin Al-Aʿa's, Hazrat Mʿa'wiya bin Abi Sufyān, and Hazrat Zaid bin Thabit.(23)

It was the routine of Hazrat Muhammad (PBUH), when revelation of the Holy Qur'ān was brought down; he (PBUH) asked the katib-e-revelation to add that revelation in some sūrāh after some āyā, so it was written according to Your (PBUH) advice. At that time, there was lack of paper that's why, these Qur'ānic Ayā were written on the slabs of stone, pieces of animal leather, the branches of dates, pieces of pipe trees, leaves of trees and bones of animals. Anyhow, sometimes paper was also used. (24) The objection of A.T. Welch, that the advent of the Holy Qur'ān was started in Medinan period whereas there was no evidence of the advent of the Holy Qur'ān in

Maccan era, (25) the answer to this objection is that some Sahaba wrote the āyā of the Holy Qur'ān for their memory and this routine continuously went on. One important example in this regard is that the sister of Hazrat Umer, Fatima bint e Al-Khītab and Hazrat Zaid embraced Islam before Hazrat Umer, when Umer heard the news of their embrace of Islam he became furious and went to their home furiously, Hazrat Fatima bint e Al-Khītab had a Sahifa in which sūrāh Taha was written and Hazrat Khubīb bin Arrat was teaching them. (26) It has been proved through masnud Ahmed and Ibn e Mājah that Hazrat Muhammad (PBUH) taught the Holy Qur'ān to a group of BanĪ Sāqī'ph at night. One night, Hhe (PBUH) returned late at night, he (PBUH) was asked about the cause of late, he (PBUH) said:

Some 'manāzīl' had been left during the recitation of the Holy Qur'ān; I did not like to leave it incomplete. Hazrat Oas asked from the Sahaba of Hazrat Muhammad (PBUH) that how would they asked the manāzĪl of the Holy Qur'ān, they answered that these were manāzĪl. (27)

1. Three sūrāhs from Sūrāh Fateha to Sūrāh Al-Maida, it means four Sūrāhs but the Surah Fateha is not described here because it is Umm-ul- Qur'ān, and is famous as the origin of Qur'ān.
2. Five Sūrāhs (from Sūrāh Al-Maida till Sūrāh Yunus).
3. Seven Sūrāhs (from Sūrāh Yunus till Sūrāh Bani Israe'l).
4. Nine Sūrāh (from Sūrāh Bani Israel till Sūrāh Al-Shura').
5. Eleven surahs (from Al-Shura' till Sūrāh Al-SĪfat).
6. Thirteen Sūrāhs (from Sūrāh Al- SĪfat till Sūrāh Qaf).
7. MufasĪl sūrahs (from Sūrah Qāf till the end of the Holy Qur'ān, 65 sūrahs which are longer than others) recite all of them once. (28)

Instead of this, there are various traditions which expose the fact that Sahaba had written complete and incomplete scriptures of the Holy Qur'ān individually e.g., it is referred from Hazrat Umer in Sahih BukhārĪ that "Hazrat Muhammad (PBUH) ordered not to take the scripture of the Holy Qur'ān in the area of kardshams."[29]

The advent of the Holy Qur'ān in a specific continuity is proved through the tradition of SahĪh BukhārĪ that:

> "Every year, Holy Qur'ān was recited once before Hazrat Muhammad (PBUH) and was recited twice during the year of his death."

It is referred from Hazrat Abdullah bin Al-Aas that:

Hazrat Abdullah says that "I had collected all the Qur'ān and recited all verses Qur'ān during a night, when Hazrat Muhammad (PBUH) heard about that, he (PBUH) ordered to finish the recitation of the whole Qur'ān during a month. Instead of the following traditions, more traditions can be presented from the books of HadĪth, which clearly expose the fact that in the period of the Holy Prophet, all the HāfĪz and non-HāfĪz (the HāfĪz of some particular parts of the Holy Qur'ān) were aware of the completely arranged Qur'ān. It was not possible that only some specific persons were familiar with the script and arrangement of the Holy Qur'ān and common people did not know about it anything.

The famous orientalist William Muir admits inspite of his bias or prejudice that the Qur'ān had been reserved or saved in the period of the Holy Qur'ān. In his words, "We do not admit inspite of the supernatural or magical memory power that the Holy Qur'ān was saved due to this unbelievable memory power rather we have some such realities or facts which prove that many people among the Sahābā of Hazrat Muhammad (PBUH) wrote the Medinan and Maccan Sūrahs of the Holy Qur'ān in the life of Hazrat Muhammad (PBUH) and the whole Qur'ān was saved in these scripts. [31] When Sahābā had many different volume of the Holy Qur'ān due to the inspiration of the Holy Prophet (PBUH), would Hazrat Muhammad (PBUH) have not any complete volume of the Holy Qur'ān? He (PBUH) surely had that. Therefore, Imām BukhārĪ has devised a special chapter for this matter (32)

The Scholar of Hadith Hakim has referred from Hazrat Zaid bin Thabit with the guarantee of BukhārĪ and Muslim in MustadrĪk that Hazrat Zaid bin Thabit said that "We collected the Holy Qur'ān through 'Ruqā' (pieces) in the period of the Holy Prophet (PBUH)."[33] In this HadĪth, the word Ruqā' has been used, it is plural of ruqā which is used for the pieces of leather, clothe and paper. This HadĪth exposes the fact that KātbĪn-e-Revelation used different kinds of material for writing revelation of the Holy Qur'ān, in this way, the brought down revelation was written on the thin and wide slabs of stone, the branches of dates, the shoulder bones of goat and camel, the woods of seat of the camel and pieces of animal leather. [34]

In this HadĪth by Hazrat Zaid bin Thabit, the collection of the Holy Qur'ān on the pieces of different things have been described, it means that Qur'ānic āyā and sūrahs had been compiled after copying from these pieces according to the order of Hazrat Muhammad (PBUH). There is no doubt that the ayat in every sūrah and Bismillah before every sūrah is a tribute which has been applied due to the order to Hazrat Muhammad (PBUH) and there is no play for any opposition, that's why, the copy of arrangement of āyā is not allowed. [35] One Hadith in SahĪh BukhārĪ also gives more emphasis upon the view, which is referred, from Abduallh bin ZubaĪr that "I said to Hazrat Usman, the Quranic āyā has been concealed by other āyā, then why have you reserved or remained it in the Holy Qur'ān?" Hazrat Usmān said, "Nephew! I cannot change the text of the Holy Qur'ān."[36]

This HadĪth exposes the fact that Hazrat Usman knew that this āyā had been concealed, but he could not change this āyā with other because he was aware of the fact that Hazrat JibraĪl had told about the set up of the Holy Qur'ān, that's why nobody change it. Hazrat Muhammad (PBUH) had told Sahaba about the set up given by Allah. There are several traditions in the books of HadĪth, which reveals that Hazrat Muhammad (PBUH) dictated the Holy Qur'ān to the katbĪn-e-revelation and also told about the category of āyā, and also that Hazrat Muhammad (PBUH) recited several surahs with number wise ayat during Namaz or Sermon of Jimma in the presence of Sahaba. It is a strong argument that the arrangement of ayat is TuqĪfi. It never happened that Sahaba recited the Holy Qur'ān different from the recitation of Hazrat Muhammad (PBUH). Moreover, the arrangement of āyā has reached the limit of continuity. [37]

There are central facts about the arrangement and collection of the Holy Qur'ān in the period of Hazrat Abu Bakar SadĪq, which the researchers comprehended. The meaning and comprehension of the history of the Holy Qur'ān can be accepted according to our observation and understanding.

In this way, Hazrat Muhammad (PBUH) never left any complete script or Qur'ānic scripture. Preliminary, the Holy Qur'ān was saved orally. During initial compilation of material, vulgar or sub-standard material is less important, e.g., the first Caliph was given total authority of first complete compilation, etc. In that period, Sharia HadĪth and sources of Muslims are given importance in the matter of compilation. [38] According to one tradition, once Hazrat Umer was asked about a specific āyā and He was told that this āyā was the possession of the person who was martyred in the war Yamama, He ordered to collect and complete the Holy Qur'ān. According to one tradition, Hazrat Abu Bakar started to collect material and Hazrat Umer compiled it. Hazrat Abu Bakar was the first person that had collected the Holy Quran on paper for the first time whereas Hazrat Umer completely collected the Holy Qur'ān. [39]

The compilation of the Holy Qur'ān in the era of Hazrat Abu Bakar was due to the martyr of a lot of Hufaz [40] and the complete collection of the Holy Qur'ān was done in the era of Hazrat Abu Bakar after the death of Hazrat Muhammad (PBUH). [41] Arthur Jaffery & author of Encyclopedia of Americana, has been described uncertain or doubtful that the Holy Qur'ān was written on the bones of animals.[42] A.T. Welch and Jeffery Arthur have depended upon the traditions of Ibn e Abi Dawūd's book "KĪtāb-Ul-Msahf" and "Muqadmātān Fi Uloom Al-Qur'ān" while describing the history of the Holy Qur'ān. One muqadma among muqdmātān is "KĪtāb Al-MūbānĪ" which author is unknown and second muqadma TafsĪr "Al-Jamʿa' Al-MĪhrar" [43]. Al-ZahĪbi has described a saying of his father about "KĪtāb Al-Msahf" that "My son is a liar".[44] According to Ibn e Sʿa'd, the saying of Abu Dawūd is enough for us and the traditions and certificates of kitāb "Al-Masahif" are not trustworthy. Anyhow, it is very strange that A.T. Welch and Jeffery accept happily the traditions based upon the difference of Qir'āt prescribed in these two books but reject the traditions about the service of Hazrat Abu Bakar for compiling and collecting the Holy Qur'ān which are also prescribed in both these books, whereas, in the HadĪth books and historical origins, the certificate of these traditions is very powerful and their origin of verification is very strong. [45]

The condition of the scriptures of the Holy Qur'ān according to the facilitation of seven readings was not collected, which had been written in the period of Hazrat Muhammad (PBUH), was that whether they had been written upon different various things, or some aya was on leather, on leaves of trees, on bones etc. Some Sahaba had one ayat and some had sentences of TafsĪr of aya. Due to this reason, Hazrat Abu Bakar regarded it important to reserve or safe these scattered parts of the Holy Qur'ān according to the allowed readings and arrangements of Hazrat Muhammad (PBUH) officially. He performed deed according to which method and motives, Hazrat Zaid bin Thabit had described its details that one day, after the war of Yamāmā, Hazrat Abu Bakar summoned me to come. When I reached there, Hazrat Umer was also present. Hazrat Abu Bakar said to me, "Umer has just told me that a large majority of Hufāz have been martyred in the war of Yamama. [46] If the Hufāz of the Holy Qur'ān are martyred in this way, I fear that a large part of the Holy Qur'ān would be wasted. So I think that you should start to collect the Holy Qur'ān through your order." I asked Hazrat Umer! How can we perform this task which the Holy Prophet himself did not do?" Hazrat Umer replied! By the Grace of Allah! This is the best task and He again and again tried to convince me until I was surely confirmed about this and I said! I agree with Hazrat Umer.

After this, Hazrat Bakar said to me, "You are a young and wise man we have no doubts about you, you have been performing the task of kātbĪn-e-revelation in the period of the Holy Prophet (PBUH), so you must search the aya of the Holy Qur'ān and collect them." Hazrat Zaid bin Thabit says that "By the Grace of Allah! If these persons asked me to break the mountain, I could bear it but the task of collecting the Holy Qur'ān was unbearable. I said to them, "Why are doing such works, which Hazrat Muhammad (PBUH) did not do." Hazrat Abu Bakar said, "By the Grace of Allah! This is the right thing." Hazrat Abu Bakar again and again asked me to do so, till Allah bestowed me the blessing of doing so which Hazrat Abu Bakar and Hazrat Umer said so. So I began to search for Qur'ānic aya and gathered the Holy Qur'ān from the branches of dates, slabs of stones and the hearts of people. [47]

At that point, we must understand the method of Hazrat Zaid bin Thabit of collecting the Holy Qur'ān that he was himself hāfĪz of the Qur'ān. [48] So He could write the whole Qur'ān. Besides him, there were hundred of Hufāz of the Holy Qur'ān, the Holy Qur'ān could be written with the help of them. Hazrat Zaid bin Thabit could copy those scriptures of the Holy Qur'ān which had been written in the period of Hazrat Muhammad (PBUH), according to the facilitations of seven readings but he did not depend upon one specific method due to carefulness rather he did not include any aya in his scriptures until he got its continuous literary and oral evidence.

Instead of this, Hazrat Zaid gathered all those aya, which Hazrat Muhammad (PBUH) dictated them under his supervision, and various Sahābā possessed these aya. It was announced that every man who had written one aya of the Holy Qur'ān, must have brought it to Hazrat Zaid so that new scripture of Holy Qur'ān must be arranged. [49] When a man brought one aya of the Holy Qur'ān, Hazrat Zaid verified the aya through following method:

1. First of all, Hazrat Zaid verified it through his own memory.
2. Hazrat Umer was also hafiz and Hazrat Abu Bakar had also appointed him with Hazrat Zaid for collecting the Holy Qur'ān. When a person brought some aya both Hazrat Zaid and Hazrat Umer received it and besides Hazrat Zaid, Hazrat Umer also verified it.
3. The written āyā was accepted after the evidence of two witnesses that this aya had been written in front of Hazrat Muhammad (PBUH). Allama Syutti says that people provided evidence that these aya had been presented before Hazrat Muhammad (PBUH) during the year of his death and he (PBUH) verified that these ayat were according the words Sabʿa' on which the Holy Qur'ān had been advent.[50] There are various traditions which verify Allama Syutti's saying.
4. After this, these written āyā were compared with the collections of āyā of different Sahaba.[51] Abu Shama says that the motive of this strategy was that the kĪtābat (collection) of the Holy Qur'ān must have been done with much care and instead of consulting only hāfĪz of the Holy Qur'ān, these āyā were copied which had been written in front of Hazrat Muhammad (PBUH).[52] In kitab Al-Musahif it is referred from Abi Al-ʿAliyā that we are collecting the Holy Qur'ān during Musahif Abi whereas a group of people was writing and UbĪ bin Kʿa'ab was dictating them and at the aya of Sūrāh Barā't:

It was considered that Allah had brought down this āyā as the last part of the Holy Qur'ān but UbĪ bin Kʿa'ab said that "No doubt! Hazrat Muhammad (PBUH) taught me these two aya after it i.e.

According to the following tradition in kitāb Al-Musahif, Hazrat UbĪ bin Kʿa'ab was preparing his own scripture and John Burton says after analyzing this tradition that Hazrat Ubi bin Ka'ab had prepared his own scripture of the Holy Qur'ān. [55] Anyhow in other books of Sahae-Sittā and Zaeif, there is no other tradition that Hazrat UbĪ bin Kʿa'ab has himself arranged his own scripture, so Jeffery committed blunder during the analysis of this book that he used or wrote the word Mushaf Ibn Abi Dawūd, whereas the real tradition is in musnad-e-Ahmed bin Hanmbal and the status of Hazrat UbĪ bin Kʿa'ab in the collection of the Holy Qur'ān is evident through this tradition. Abi Aliya says that during the region of Hazrat Abu Bakar, we were collecting the Holy Qur'ān and Hazrat UbĪ bin Kʿa'ab dictating and one group of people was when he reached the āyā of Sūrah Barāt. Everybody thought that Allah brought down this āyā as the best part of the Holy Qur'ān but at that time, Hazrat UbĪ bin Kʿa'ab said: "Hazrat Muhammad (PBUH) taught me these two great aya after this āyā.

This thing is advanced forward after analyzing both Musnad Ahmed and Kitāb Al-Masahif that both these authentic books of a hadĪth. Musnad have the same tradition but the script of tradition in both books are different from each other e.g., there is no word of Mūshaf UbĪ in the tradition of Musnad Ahmed whereas it is not evident through the tradition of kitāb ul-Masahif when this event happened. So, it appeared through the tradition that it occurred in the period of Hazrat Muhammad (PBUH) as if the tradition of Musnad Ahmed is more authentic than the tradition of kitab Al-Masahif whereas Jeffery made this tradition of kitab ul-Masahif base for the argument of Musahaf Abi Dawūd that some Domascian people came with a Musahif so that Hazrat UbĪ bin Kʿa'ab could examine it. [58] If the tradition about the preparation of Musahaf UbĪ was true, Jeffery himself made this tradition base. According to the tradition of Abi ʿAlyā D.90 A.H.[59] in kitāb Al-Masahif, Hazrat UbĪ bin Ka'ab was among the collectors of the Holy Qur'ān during the period of Hazrat Abu Bakar SiddĪq.[60] In this way, it has been proved that there were the last āyā of sūrah Barʿā't in the Musahaf of Hazrat Ubi bin Ka'ab.

Whereas, BukhārĪ has written in the chapter of "Jammʿ-ul-Qur'ān" that no body had the last āyā of sūrah Barʿā't except Abi KhūzaĪmā Al-AnsārĪ. [61] The similarity between SahĪh Al- BukhārĪ and Masnad Ahmed can be possible through the argument that when Hazrat UbĪ bin Ka'ab was dictating through his Mushaf, his motive of describing these āyā was that all those scriptures which had been written in front of Hazrat Muhammad (PBUH), could be included in the Mushaf Imām after analyzing and comparing all these āyā and sūrah. According to the preferable saying, the two witnesses were essential for the relative material of the Holy Qur'ān because it had been written in the presence of Hazrat Muhammad (PBUH). In this, these āyā were included in the "Al-Nuskha-tul-Umam" on the basis of two evidence of Hazrat UbĪ bin Kʿa'ab and Khuzima-al- AnsārĪ. In this way,

Hazrat Zaid bin Thabit wrote the Qur'ānic aya on the paper with much care in the shape of Sahifas after compiling them.[62] Every sūrah was written in separate SahĪfā, therefore, this scripture was consisted of different Sahifas. According to terminology, this scripture is called Ūmm [63] and there are its characteristics.

1. In this scripture, the Qur'ānic aya were arranged according to the Hazrat Muhammad (PBUH)'s arrangement but every surah was written separately.[64]
2. There were all the seven words in this scripture. [65]
3. The motive of compiling this scripture was that once the book must be prepared with the collective attestation of the whole Ūmmā so that it could be consulted in the time of need.

Hazrat Abu Bakar had these Sahifas till his death, Hazrat Umer had these scriptures after the death of Hazrat Abu Bakar and after the death of Hazrat Umer, these scriptures were handed over to Hazrat Hafsa according to his advice.[66] According to the arrangement of Hazrat Abu Bakar, the task of collection and arrangement of the Holy Qur'ān completed during one year, therefore, Hazrat Abu Bakar had appointed Hazrat Zaid bin Thabit for this task after the war of Yamāmā. In this way, the process of collecting Holy Qur'ān i.e., how the Qur'ān had been converted on the paper from the pieces of stones and pieces of animal leather. According to Imām Bukhāri, it is referred from Hazrat Zaid bin Thabit that those Sahifas in which the Holy Qur'ān had been arranged, were the possession of Hazrat Abu Bakar, when He died, Hazrat Umer was the safeguard of these scriptures and after the martyr of Hazrat Umer these scriptures were under the third caliph after Hazrat Hafsa. [66] At that point, the author of Encyclopedia of Islam has raised the question that why were not these Sahifas given to Hazrat Usman and that these scriptures of Hazrat Abu Bakar were not the official scriptures. [67] These scriptures were given to Hazrat Umer and moreover, Hazrat Umer held a Shura' for solving the matter of his predecessors. In this way, how these scriptures were given to Hazrat Usman before becoming caliph.

The Ijma of the whole Umma has been held upon the collected Holy Qur'ān under Hazrat Abu Bakar and it has the status of continuous traditions, anyhow most scholars are of the view that Hazrat Abu Bakar compiled the Holy Qur'ān according to Saba' qirā͗'t i.e., as it had been brought down upon the Holy Prophet (PBUH). In this way, there is complete harmony and coordination between the arranged scriptures of Hazrat Abu Bakar and the Holy Qur'ān of Hazrat Muhammad (PBUH) and there is no difference between them. [68] The reason of the compilation of the Holy Qur'ān in the period of Hazrat Usman was the preparation of last script of qirā͗'t. The last script was compiled after 20 years of Hazrat Muhammad (PBUH)'s death, in the last part of Hazrat Uthman's rule and according the accents of the majority. Hazrat HuzaĪfā bin Yamā'n presented the disagreement of the people of AzerbĪjān, Ārminia, Syria and ʿIrāq on the accent of qir'ā't before the caliph and also presented the suggestion for a collectively agreed upon script.

Hazrat Uthmān gained the complete SahĪfa of the Holy Qur'ān from Hazrat Hafsa and held a commission, which was consisted of three persons who were Maccans, and he advised them to prepare the Sahifa of the Holy Qur'ān according to the QuraĪshĪ dialect. After the completion of task, he sent the same Sahifa of the Holy Qur'ān to Madina, Kufa, Basra and Domescus and ordered to waste all other Sahifas of the Holy Qur'ān and this task was done everywhere except Kufa. Hazrat Ibn e Masud and his followers rejected this script of qir'ā't. The details of this story are different according to different traditions. In the second compilation of the Holy Quran, many objections raised which much were threatening than the first compilation. The Holy Qur'ān was not on the dialect of QuraĪsh and that Schwally explained that disagreeable people were in the commission held by Hazrat Uthman. Hazrat Hafsa had the simplest script of the Holy Qur'ān whereas the official script of the Holy Qur'ān began to preserve after a long time of death of Hazrat Muhammad (PBUH). This is evident that this script of the Holy Qur'ān was considered as the official script and according to different conditions and notions, Hazrat Uthman introduced a script. [69]

During following Bell and Torry, Jeffery himself concludes, after applying their rules of conversion upon the base of the verse of Holy Qur'ān that the material which was collected by the appointed committee of Hazrat Uthman is correctly attached with Hazrat Muhammad (PBUH)'s script. Anyhow the committee ignored a large amount of material, which was present in the Qur'ānĪc scriptures in the educational institutes of that time and included such material in the Holy Qur'ān, which Hazrat Muhammad (PBUH) did not include in the Holy Qur'ān, if he (PBUH) got the chance to compile it as an arranged shape. [70] In this way, Hazrat Uthman changed the Holy Qur'ān according to political situation. [71] Anyhow, Jeffery presents the idea of including or not including material in UthmanĪc script very innocently and he cannot present even a single example of this. According to A.T. Welch, the historical material was wasted during UthmanĪc script.[72]

The motive of writing Holy Qur'ān in the task of Hazrat Muhammad (PBUH) is not prominent and this thing decreases the authenticity of the character of Hazrat Uthman. In the period of Hazrat Uthman, the preparation of writing script enhances the superiority of uthamic text of Hazrat Uthman. All these three motives enhance the belief superbly during the preparation of script of Mushf that the first official volume of the Holy Qur'ān was prepared during the short period of Hazrat Abu Bakar and Hazrat Uthman presented it as the basic script of the Holy Qur'ān. (74)

When Hazrat Usman became caliph, Islam had spread in the remote areas of Rome and Irān. People of every new area become Muslim, they learnt the Holy Qur'ān from those fighters or traders whom brought the blessing of Islam and the Holy Qur'ān had been brought down upon Sabʿa' Ihraf or seven words (75) and different Sahaba had learnt the Holy Quran from Hazrat Muhammad (PBUH) through different dialects or accents. Therefore, every SahābĪ taught his students according to the qir'ā't which he had learnt from the Holy Prophet (PBUH). In this way, the difference in qir'ā't reached remote countries. Whenever, people were aware of the fact that Qur'ān Karim had been brought down upon seven words, no defect or danger was caused due to this difference till at that time but when this difference reached remote countries and people were not aware that the Holy Qur'ān had been brought down upon seven words, this ignorance created riots among people. Some people began to regard their qir'ā't correct and other's wrong. There was one danger of these riot that people would be involved in committing blunder of considering other's continuous qir'ā't or recitation and secondly, there was no other authentic volume of the Holy Qur'ān among Muslims except the volume of the Holy Qur'ān compiled by Hazrat Zaid which was present in Madina, which could be argument for the whole Umma because the other volumes were individually written and there were no arrangements for seven words or Sabʿa words.

Therefore, in order to solve this quarrel, there was utmost need of such an authentic volume among all the Muslims in which all the seven words would be and this authentic volume of the Holy Qur'ān would decide which qira't or recitation would be correct or wrong. Hazrat Uthman performed that very glorious deed. (76) Imām BukhārĪ has referred from Ibn e Shahāb in Al-Jammʿ-e-Sahih that Annas bin Malik told him that Hazrat HuzaĪfā bin Yamān came to Hazrat Uthman. He was the person who fought the war inflicted upon Azarbiejān and ArmĪnĪa, where he was surprised to see that people began to fight in the recitation of the Holy Qur'ān. Hazrat HuzaĪfā bin Yamān asked Hazrat Uthman, "O Lord of Momineen! Beware and control the whole Umma before this Umma would begin to oppose one another's recitation like Jews and Christian in the Divine Book. After this, Hazrat Uthman asked Hazrat Hafsa to send these SahĪfas, which she had so that "we must compile them into a book, then we will return to you". Hazrat Hafsa gave these SahĪfas. (77)

Hazrat Uthman appointed Hazrat Zaid bin Thābit, Abdullah bin Zubair, Sa'ad bin Al-ʿAas and Abdur-Rehman bin Hāris bin Hashām for this task – that they should arrange the Holy Qur'ān into a book after collecting these Sahifas. Hazrat Uthman asked the three Maccan Sahaba (except Hazrat Zaid) "when there would be difference between you and Zaid, to write the Holy Qur'ān in the dialect of QuraĪsh because it had been brought down in their language." When they performed the task, he returned Sahifas to Hazrat Hafsa. Besides this, the parts of the Holy Qur'ān, which had been in other Musahif or Sahifas, Hazrat Uthman ordered to light them fire. (78) Five things are proved from the following description:

1. First of all, the difference in the recitation of the Holy Qur'ān among the Muslims was the basic and logical cause of compiling the Holy Qur'ān into a book by Hazrat Uthman. Therefore, the objections of the orientalists about the motive of Hazrat Uthman for the arrangement or collection of the Holy Qur'ān,(79) are completely illogical and baseless, what is the logic of the objection of the orientalists i.e., Hazrat Uthman had performed this deed in order to prove his superiority over the Mahajrin and for his personal motives. This illusion is just the exposition of vulgar criticism and vain ideology on the part of the orientalists. This claim is not justified through any authentic historical tradition.
2. Secondly, the committee which had been appointed for this glorious duty, was consisted of four persons (80) and if Hazrat Zaid bin Thabit would not be included among them, the rest three were Maccan QuraĪshĪi. There is no doubt all these pious men were included among the most prestigious and learned Sahaba.
3. Thirdly, the committee of these four companions (Sahaba) had declared the Sahifas of Hazrat Hafsa the real basis of kitabat-e-Qur'ān and these sahifās were the copy of the compilation of Hazrat Abu Bakar.

4. Fourthly, the Holy Qur'ān had been brought down into the QuraĪshĪ dialect. The same language had been given priority in the case of difference between the three Sahaba of QuraĪsh and Hazrat Zaid. In our view, the kitabat of the Holy Qur'ān in the language of QuraĪsh is not against the method of writing Holy Qur'ān upon Saba' words or seven words.(81) The Holy Qur'ān had been brought down upon seven alphabets and punctuation had not been applied during writing it. In all the volumes or sahif'ās, the method of recitation upon seven alphabets had been under consideration.(82)
5. Fifthly, the Holy Qur'ān which the four Sahaba had collected, Hazrat Uthmān sent its copies towards neighboring countries.(83) Hazrat Uthmān thought that it was necessary to burn all these personal and public scriptures of the Holy Qur'ān which people had for the Qur'ānic written form.

According to the tradition Ibn e SĪreen, the one recitation or qir'ā't on which Hazrat Uthmān gathered all Ūmmā was the same recitation in which the Holy Qur'ān had been presented for the last time before Hazrat Muhammad (PBUH). (84)

All Umma accepted warmly the glorious deed of Hazrat Uthmān and all the Sahaba supported him. Only Abdullah bin Masuad was angry with this process and also with Hazrat Uthmān and rejected to accept the Mushaf sent by Hazrat Uthmān. Many sayings are attached with Abdullah bin Masuad in this matter.

According to the tradition Qalfala Al-Jʿa'fĪ that "the news of Musahif grieved the people, we went to Abduallh bin Masuad" and said to him, "we did not come to meet you rather we have heard that news". He said! "The Holy Qur'ān had been brought down upon your Prophet (PBUH) in seven chapters and the previous books had been brought down in just one chapter. (85) Abduallah bin Masuad said! "Have I left this which I gained directly from Hazrat Muhammad (PBUH)."(86) He was of the view that the Holy Qur'ān had been brought down in the language of Quraish and other grammars, why the scripts of the Holy Qur'ān in other dialects of grammar must be burnt.(87) He was grieved due to the fact that Hazrat Uthman had ordered to leave other Musahif except UthmānĪc Musahif through his power, that's why Abdullah bin

Masuad said! "If I had the power, I would handle the Musahif which they had done with mine." After this, He asked his followers or companions to hide their scriptures. His saying is in the IjmĪʿa' of Imam Muslim,(89) "I am surprised due to the behavior of people, they have adopted the qira't or recitation of Hazrat Zaid and have left mine whereas I learned to sūrahs from Hazrat Muhammad (PBUH).(90) Ibn e Abi Dawūd has described with different references in a large number.(91) Due to the behavior of Hazrat Abdullah bin Masuad there was disturbance and anarchy in Kufa. Some of his companions decided to follow his Musāhif. There are proofs of this thing that people had been reciting his Musahif after his death (92) whereas other companions accepted UthmānĪc Masahif and rejected to hide their Musahif. (93)

The reasons for the dejection Hazrat Abdullah bin Masuad:

1. The importance of Hazrat Zaid and He was ignored;
2. Hazrat Muhammad (PBUH) had allowed the recitation based upon seven alphabets and nobody could cancealed it, whereas Hazrat Uthman was of the view that Hazrat Abdullah bin Masuad was in Kufa and Hazrat Uthman did not want to delay this mission, therefore, he immediately started that work. (94) According to scholar Anwar Shah KashmĪrĪ, Ibne Masuad did not leave his recitation after the uthamic script. The reason was that he was not included in the committee and he ordered the ʿIraqĪ people to hide their Musahif. According to kitab Al-Masahif, Hazrat Abdullah agreed to UthmānĪc Musahaf that the Holy Qur'ān had been brought down upon the seven alphabets like the previous books and one chapter means only one. (95)

As far as, the matter of not including him in the committee and he rejected the recitation of Hazrat Uthmān. A question is raised that when during the caliphhood of Hazrat Abu Bakar, Hazrat Zaid had been appointed for the collection of the Holy Qur'ān, Hazrat Abdullah bin Masuad was in Madina but he did not object at that time, neither he wished to be appointed for the responsibility of collecting the Holy Qur'ān because he did not think that he was the most prestigious scholars among all the Sahaba. Hazrat Abdullah bin Masuad lived in Madina till 90 A.H. but there was not even a single tradition about his view for Hazrat Zaid bin Thabit whereas at the time of first compilation, the objection might be preceded. How is it possible, the prestigious SahābĪ like Abdullah whom Hazrat Muhammad (PBUH) appointed him the teacher of the Holy Qur'ān, how he uttered such sub-standard things about his companion who was appointed as a ktb-e-wahĪ by the guide of truth and the companion of the Prophet (PBUH) during the last days of Him (PBUH).

Whereas he knew that all the Sahab were the offspring of pagan ancestors and he also knew that the compilation of UthmānĪc version after the unanimous Ijma' of all the Sahaba and nobody objected it, how we attempted to demolish the Ijma' of Sahaba. In 29 A.H., Hazrat Abdullah bin Masuad and Hazrat Uthmān collectively arranged the Holy Qur'ān but there is no tradition that both of them fell a victim to any opposition or rivalry for the Mushaf. Ghalol [96] tradition, which is attached to him, is not equal to his status because this word has been used, as the manifesto of anger and the teacher of the Holy Qur'ān cannot adopt aggression with force and this terminology. The prestigious Sahaba knew that the permission for every personal learning would become the basis of change in the Holy Quran and the non-Arabic nation would be apart from the Holy Qur'ān and its origin. Hazrat Abdullah himself knew about these issues and it cannot be expected from a capable and shrewd person like him that he would show obstinacy in this matter on the contrary of other Sahaba.

In short, the analysis of all these traditions shows that all these traditions are false which deal with differences between Hazrat Abdullah and Hazrat Uthmān and have been derived from Rawafiz, according to Qazi Baqilani. [97] John Burton has described the objections of Hazrat Abdullah bin Masuad in detail. [98] Anyhow there are historical facts that Hazrat Abdullah bin Masuad agreed upon and rejoined the Sahaba. [99] Abdullah bin Masuad adopted the recitation of UthmānĪc version although after a great hesitation and never insisted upon until Jeffery failed to bring any objection of Hazrat Abdullah bin Masuad to light in which he may declare that the Uthamic version is against the qira't of Hazrat Muhammad (PBUH)[100] and Jeffery himself concedes that at least, Madinan version was accepted and began to recite.[101]

According to A.T. Welch and Jeffery, in UthmānĪc version seven alphabets were finished and six parts of the Holy Qur'ān were wasted [102] rather, the Holy Qur'ān was brought down in the Arabic language "Al-Lugha-Al-ArabĪa which is unanimously understood in the whole Arab peninsula which the poets and speakers used as the most influential source of media [103] and it is not doubtful that Islamic teachings have the colours of QuraĪshĪ dialect. That's why; the QuraĪshĪ dialect was given priority during the preparation of last version. [104] Hazrat Uthman established the qir'ā't or recitation of Hazrat Muhammad (PBUH). [105] Hazrat Uthman compiled the version of the Holy Qur'ān with the accordance of Sahaba and this thing is proved that Hazrat Uthmān did that work not for personal motive rather all the Sahaba were with him. [106] Hazrat Zaid seems to be prominent among the committee appointed by Hazrat Uthmān in the preparation of UthmānĪc version. The Holy Prophet (PBUH) heard the version of Hazrat Zaid during his last days [107] and Hazrat Abu Bakar asked Hazrat Zaid to collect the Holy Qur'ān. [108]

The famous orientalist William Muir has accepted the reason of the compilation of UthmānĪc Mushaf that there were evidences of riots among people of AzarbĪjān over the differences of recitation. At that time, how Hazrat Zaid verified the Holy Qur'ān which is not only correct word to word rather the chances which occurred later proved that this version or Mushaf was correct, neither any āyā was left nor any āyā was included from any person. [109] Hazrat Ali says: Do not utter any word about Hazrat Uthmān except paying him tribute because by the Grace of Allah! He did the work in preparation of Musāhif in our presence and with our accordance. And also his saying that, "If I was in the place of Hazrat Usman, I would do the same task." If the UthmānĪc version was incomplete, Hazrat Ali could implement correct Qur'ān or till the period of Marwān, the further versions of Hazrat Hafsa's Mushaf could be prepared and this thing is evident that if Sahaba committed Ijma, it is the last and only verdict. [111]

Till the death of Hazrat Umer, more than 100,000 version of the Holy Qur'ān had been published in surroundings of Madina.[112] Why then Hazrat Uthmān can be called the "Jamʿi-ul-Qur'ān". If this is due to the fact that he had written and collected a version of the Holy Qur'ān for himself, many Sahaba had done that job. Why he has given tribute in that matter whereas other Sahaba had done the same? In fact, the writing styles or scripts were different and the recitation or qir'ā'ts were different due to this difference. In order to avoid or finish this issue of difference, Hazrat Uthman collected or gathered the whole Umma on one script of writing and recitation. [114] So that people should not fight over the recitation of the Holy Qur'ān that's why he is not doubt. But he is not "Jamʿi-ul-Qur'ān". Hazrat Uthman sent message to Hazrat Hafsa to deliver the Holy Qur'ān of Hazrat Abu Bakar and called Hazrat Zaid other's those deputed to write revelation to prepare various copies of this Qur'ān. Hazrat Zaid and other katbeen-e-wahĪ wrote various versions and Hazrat Uthmān sent these versions towards everywhere.[115] The tradition exposes that Hazrat Uthmān ordered to copy the version of Hazrat Abu Bakar neither to collect the Holy Qur'ān i.e., UthmānĪc Sahifa was the copy of version of Hazrat Abu Bakar and Sahifa of Hazrat Abu Bakar was the copy of the Holy Qur'ān advent upon Hazrat Muhammad (PBUH) and the Holy

Qur'ān of the Holy Prophet (PBUH) was compiled by Allah which he (PBUH) remembered orally and he (PBUH) divided into seven stages(117) and the Holy Qur'ān which we read, is the same which Allah had brought down.(118) Its compilation is the same in which the Holy Prophet (PBUH) taught Sahaba's and wrote it.(119) UthmānĪc Musahaf is also called the Mushaf-ul-Islam.(120) The Western scholars could hardly got the paradoxical description about the text which Hazrat Uthmān introduced unanimously in which we have been informed that the present Qur'ān is the structure or skeleton of religious literature or compilation of surahs and events which we have today, it had been prepared officially.(121)

The tradition of Hazrat Zaid reveals that to collect the Holy Qur'ān from the pieces of different things. It means that surah and āyā were compiled according to the order of Hazrat Muhammad (PBUH) through copying from these pieces. The tradition of the Sahih BukhārĪ can be presented in this matter, it is referred from Abdullah bin Zubair that "I said to Hazrat Uthmān the Qur'ānic āyā (122) has been concealed by the other āyā, why you have remained or kept this ayat in the Holy Qur'ān?" Hazrat Uthmān said! "Dear nephew! I cannot do any change in the Holy Qur'ān."(123) This Hadith is the evidence of the fact that Sahaba were aware of the compilation of ayat and Hazrat Uthman knew that this aya had been concealed but he could not change the place of this ayat. In prescribed discussion, it has been exposed us the compilation of the Quran during the time of Holy Prophet (PBUH) and different steps which taken by different companions in their reigons as well.

### *Conclusion*

- The most reknown objection of the orientatlists is that the Holy Qur'ān is not the message of Allah or is not the divine book rather Hazrat Muhammad (PBUH) himself wrote it and presented before people, that's why the Holy Qur'ān is the theory of the evolution in the mind and heart of the Holy Prophet (PBUH) and due to this reason, it is not trustworthy. Some orientalists say that Hazrat Muhammad (PBUH) got education from Feudalism and Christianity and presented it as a new book before people. .To capture the opinion of Western Scholars in this article I have choosen the Third aspect of the article of al – Kur'ān which published in Encyclopaedia of Islam from Lieden in 1986.
- There are central facts about the arrangement and collection of the Holy Qur'ān in the period of Hazrat Abu Baker Saddiq, which the researchers comprehended. In this way, Hazrat Muhammad (PBUH) never left any complete script or Qur'anic scripture. Preliminary, the Holy Qur'ān was saved orally. In that period, Shieh Ahadith and sources of Muslims are given importance in the matter of compilation.
- Hazrat Abu Baker Saddiq had compiled the Holy Qur'ān according the seven dialect of the Holy Qur'ān during his period.
- The reason of the compilation of the Holy Qur'ān in the period of Hazrat Usman was the preparation of last script of qira't. The last script was compiled after 20 years of Hazrat Muhammad (PBUH)'s death, in the last part of Hazrat Usman's rule and according the accents of the majority. Hazrat Hudaifa bin Yama'n presented the disagreement of the people of Azerbaijan, Armenia, Syria and Iraq on the accent of qira't before the caliph and also presented the suggestion for a collectively agreed upon script. Hazrat Usman gained the complete Codices of the Holy Qur'ān from Hazrat Hafsa and held a commission, which was consisted of three persons who were Maccanes, and he advised them to prepare the codices of the Holy Qur'ān according to the Qur'aishi dialect.

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